

THE  
Schoole of Vertue, and Booke  
of good Nurture, teaching Children  
and Youth their duties.

*Newly perused, corrected, and amended.*

Hereunto is added a briefe Declaration of  
the duties of each degree.

Also certaine Prayers and Graces,  
compiled by R. C.

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*If thou wilt be counted vertuous and holy,  
Despise not good counsell, but rebuke folly.*



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# The Preachers Counsell to Parents and Masters.

R Egard the soft and tender pearés,  
O Parents of your childzen deare,  
B E unto them in faith and truth,  
E Xamples manifest and cleare,  
R E member if the childzen halt,  
T He Tutor's chiefly are in fault.

C Ontrole them wisely with thy tongue.  
R Eforme them justly with the rod,  
O Ut of their hearts while they are young  
W Ced all abuse offending God.  
L Et vice in them have smal abode,  
E Xhort reprove, and reprehend  
Y Our childzen, that they may amend.

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## The Authors name in verdict

Say well some will  
by this my labour,  
Every one yet  
will not say the same;  
Among the good  
I shall find favour,

God forgive them  
that doe me blame,  
Each man I wish  
Whom I offend  
Rightly to read me  
and their faults amend.  
The



## The Schoole of Vertue.



First in the morning,  
when thou dost awake,  
To God for his grace  
the petition make.  
This prayer following  
use dayly to say,

Thy heart lifting up  
thus doe thou pray.

Morning Prayer.

O God from whom  
all good works proceed

To thee we repaire  
in time of our need,

That with thy grace  
thou wouldest us endue,

Vertue to follow,  
and vice to eschew.

Here this our request  
and grant our desire,

O Lord most humbly  
wee thee require:

A 3

This

The Schoole of Vertue.

**T**his day us defend,  
that walking aright  
We may doe the thing  
allotted in thy sight.  
That as we in yeares  
and body doe grow,  
So in good vertues  
we may likewise flow.  
To thy glory, O God,  
and joy of our Parents,  
Learning to liue  
after thy Commandements,  
Fling from sinne  
and all kinde of crime,  
Applying our Bookes,  
not losing our time.  
That we may goe forward  
here in well doing,  
In this vaille of misery  
unto our liues ending,  
That after this life  
here transitory,  
We may attaine  
to greater glory,  
¶ The Lords prayer then  
see that thou recite,  
And keepe this good order  
each morning and night.

How

The Schoole of Vertue.

How to order thy selfe when thou risest,  
and in apparelling thy body

Chap. i.



By ever sloath  
and ober much sleepe,  
In healt thy body  
thereby thou shalt keep.  
Much sleep engendreth

diseases and paine,  
It dulleth the wit  
and hurteth the braine.

Carely in the morning  
thy bedding forsake,

Thy garments put on,  
thy selfe ready make.

To cast up thy bed  
let it be thy part,

Else may they report  
that beastly thou art.

For so to depart,

and let the same lye,

As neither hansom  
nor yet mannerly.

Down from thy chamber

when as thou shalt goe,

Thy Parents salute thou  
and the household also.

The Schoole of Vertue.

**T**hy hands see thou wash,  
thy head likewise keame.  
And in thine apparell  
see to me be no seame.  
**W**ith thy Cap fairely brast  
thy head cover then,  
**P**utting it off  
in speaking to any man,  
**C**ato doth counsell thee  
thy elders to reverence,  
**D**eclaring thereby  
thy duty and obedience.  
**T**hy shirt-Coller fast  
unto thy neck knit  
**C**omely thy clothing  
about thee make fit,  
**W**ithout thy girdle  
abroade doe not goe.  
**T**hy hose faire rub,  
and thy shooes wipe also.  
**A** napkin see that  
thou have in readinesse,  
**T**hy nose to cleanse  
from all filthinesse  
**T**hy nailes if need be  
see that thou pare,  
**T**hy eares keep clean,  
thy teeth wash thou faire.

## The Schoole of Vertue.

If ought about thee  
chance to be tozne,  
Informe thy friends  
how it is worne,  
What new for thee  
they may provide,  
Or mend the old  
in time being spide.

This done thy Satchell  
and thy books take.

And to the Schoole  
hast doe thou make,  
But ere thou goe,  
with thy selfe fore think,

What thou take with thee,

Pen, Paper, and Inke,

For these are things

for study necessary,

Forget not then

with thee them to carry.

The Souldier preparing  
himselfe to the field,

Leaves not behind him

his sword nor his shield:

No more should a scholar

forget foolishly,

What at the Schoole

he must occupy,

These

The Schoole of Vertue.

These things thus had,  
straight take thy way  
Into the Schoole  
without any stay.

How to order thy selfe in going by the  
streets, and in the Schoole.

Chap. 2.

**I**n going by the way, and passing the street,  
thy Cap put off, salute those ye meet :  
In giuing the way to such as passe by,  
it is a point of civility,  
And if thy way fortune so for to fall,  
let it not grieve thee thy fellows to call.  
When to the Schoole thou shalt resort,  
this rule marke well I thus exhort :  
Thy Master there being salute with all reverence  
declaring thereby thy duty and obedience.  
Thy fellowes salute in token of love,  
lest of ungentlenesse they doe thee reprove.  
Sit downe in thy place thy Hatchell untie,  
thy bookes taken out thy lesson apply.  
All things doe seem hard when first we begin,  
yet labor and diligence at last doe them win,  
We ought not to reckon & count the thing hard  
that bringeth pleasure and joy afterward.  
Learne in thy youth, for it is most true,  
it will be too late when age doth ensue.

Deeds



The Schoole of Vertue,

Deeds that deserved fame and great praise,  
buried we see had been in old daies,  
If learning had not brought them unto light,  
and let them abroad in all peoples sight.  
Apply thy minde to learning and science,  
for learning indeed will be thy defence.  
Nothing to science compare we may well,  
the sweetnesse thereof doth all things excell,  
And Cato the wise this worthy saying hath,  
that mā waiting learning is an image of death:  
The root of learning most bitter we deem,  
but yet the fruits most pleasant doe seem. (live  
Then labour for learning while here thou shalt  
the ignorant to teach and good example give:  
So shalt thou be thought a member most worthy  
the common-wealth to serue in time of necessity.  
Experience doth teach and shew to thee plaine,  
that many by vertue to honor attaine,  
Which were of birth both simple and base,  
such is the goodnesse of Gods speciall grace:  
For hee that to honor by vertue doth rise,  
is double happy, and counted most wise:  
If thou doubt any thing desire to be told,  
no shame to learne be thou neuer so old.  
Ignorance doth cause great errors in us.  
for wanting knowledge doubts to discusse,  
Then learne to discern the good from the ill,  
and such as thee warne, heare, to them good will.  
Then

The Schoole of Vertue.

When from the Schoole ye shall take the way,  
orderly goe ye two in array,  
Your selves matching as meet as yee may,  
that men in beholding may well of you say.  
In commending those your mannerly waies,  
which needs must sound to your great praise.  
Not running on heaps as swarmes of Bees.  
as at this day every man sees.  
Not using but refusing such idle toys,  
as commonly are used in these dates of hopes:  
As whooping & hollowing, as in hunting the fox,  
that men in hearing deride them with mocks.  
This foolishnesse forsake, this folly eschew,  
and for your owne praise mark this do ensue.  
In going by the way neither talk nor jangle,  
gape not nor gaze not at every new fangle,  
But soberly goe with countenance grave,  
humbly your selves to all men behave,  
Be free of a hat and frank of a knee.  
and beloved of all men be sure thou shalt be :  
Be lowly and gentle, and meek of mood,  
that men cannot chafe but of the speak good,  
In passing the Streets doe no body harme,  
use but few words and thy tongue charme.  
Then may men see that grace in the groweth,  
from whence every vertue abundantly floweth.  
When thou art come where the parents do dwel,  
thy leave there taking bid thy fellows farewell.  
The

The Schoole of Vertue.

The house then entring in thy Parents presence  
humbly salute them with all due reverence.

How to behaue thy selfe in sitting at the  
Table. Chap 3.

**V**hen downe to the table  
thy Parents shall sit:

In place be ready

for the purpose most fit:

With sober countenance looke them in the face,  
thy hands holding up thus begin grace.

Grace before meate

**G**ive thanks to God (with one accord)  
for that shall be set on this board,

And be not carefull what to eate,

to each thing liking the Lord sends meate,

For food he will not see you perishe,

but will you feed, foster, and cherish.

Take well in worth what he hath sent.

and at this time be therewith content.

Praising God. Amen.

As treatable speaking as thou art able,

For their understanding that sit at the table,

Grace being sayd, low courtesie make you,

And mannerly say you, Much good may it do you

De

The Schoole of Vertue.

Of stature then if able thou be,  
to serbe at the table it shall become thee,  
In bzinging to it such meat as shall need,  
for thy Father and Mother thereon to feed.  
Dishes with measure thou oughtst not to fill,  
else maist thou happen thy service to spill  
Upon thine apparell, or else on the cloath,  
which for to doe would anger them both.  
Spare trenchers and napkins haue in readinesse,  
to serbe at the table if there be any guesse,  
Haue a quick eye that nothing doe want,  
of necessary things see there be no scant,  
As of bread and drinke provide there be plenty,  
the Holder with bones see oft thou dost empty.  
At hand be ready if any doe call,  
to fetch or take up if ought chance to fall.  
When they haue done then ready make,  
the table up faire in order to take :  
First, the salt see that thou cover,  
hauing by thee either one or other  
Who from thy hands may each thing conuay,  
as from the table thou shalt take away.  
A Holder upon the table then haue,  
the Trenchers & Napkins therein for to saue.  
The crums with a Napkin becarefull to sweep,  
at the tables end in a volder them keep :  
Then before each man a cleane trencher lay,  
the best seruing first the rest in array,

Then

## The Schoole of Vertue.

When Cheese with fruit on the table set  
Biskets or Carrawaies as ye may get.  
Wine see thou fill then, or else Ale or Beer,  
but Wine is the meetest to make up the cheere.  
Then see thou tend the table upon,  
it so; so void, when thy Parents have done.  
Each side of the cloth see thou turne in,  
folding it up at the high end begin.  
A cleane towell then on the table spread,  
a towell wanting the cloth take in stead:  
The Basen and Cwze to the table bring,  
in place convenient their pleasures abiding.  
When thou shalt see them ready to wash,  
the Cwze take up and be not too rash.  
In pouring out water more then will suffice:  
then take up the cloth that they may arise:  
All things thus done forget not thy duty,  
before the table to make low courtesie.

How to order thy selfe sitting at the Table.

Chap. 4.

**O** Children give eare your duties to learne,  
how at the table your selves to governe,  
Presume not too high I say in no case,  
in sitting downe to your betters give place,  
Suffer each man first serbed to be,  
for it is a point of great courtesie.

And

## The Schoole of Vertue.

And when they are serued pause thou a space,  
for that is a signe of nurture and grace.  
Salt with thy kniffe then reach to and take.  
Thy bread cut faire and no mamecks make,  
Thy spoone with pottage too full doe not fill,  
for fouling the cloth if it chance to spill:  
And rudenesse it is thy pottage to lap,  
or speak to any his nose in the cup.  
Thy kniffe see be sharpe to cut smooth thy meat;  
thy mouth fill not full when as thou dost eate.  
Not smacking thy lips as commonly doe Dogs,  
nor gnawing of bones as doe dunghill dogs.  
Such rudenesse a houre, such beastlinesse thy,  
at the table behaue thy selfe mannerly.  
Thy fingers keep cleane thy trencher upon,  
hauing a napkin to wipe them thereon:  
Thy mouth in like case cleane do thou make,  
the cup to drinke in, if in hand thou it take.  
Let not thy tongue at the table walk,  
and of no matter either jangle or talke:  
Temper thy tongue and thy belly alway,  
for measure is treasure the proverb doth say.  
And measure in all things is to be used,  
what is without measure is to be refused.  
For keeping of silence thou shalt not be shent.  
whereas thy talking may cause thee repent.  
Both speech and silence are things commendable,  
but silence is meetest for a child at the table.

## The Schoole of Vertue.

For Caro doth say that in old and young,  
the first step to vertue is to bridle the tongue:  
Pick not thy teeth at the table sitting,  
and use not at meales obernuch spitting.  
This rudnesse in youth is nought as a wood;  
thy selfe mannerly behaue at the boord.  
If occasion of laughter at the table you see,  
beware out of measure at no hand you be.  
Of good manners learne. & know what ye can,  
it will thee prefer when thou art a man.  
Aristotle the Philosopher this wo: thy saying wo: it  
that manners in a child are counted more sit  
Thā playing on instruments or any vain pleasure:  
for vertuous manners are most precious treasure.  
With this prudent saying be not offended  
for playing on instruments is not discommended.  
The Philosophers rule herein hath not erred,  
manners before musicke he would haue preferred.  
Refuse not good counsell nor his wo:ds despise,  
to vertue & knowledge by them thou shalt rise.

How to order thy selfe in the Church.

Chap: 5.

When to the Church thou shalt take thy way  
kneeling or kneeling to God humbly pray  
All worldly matters from thy minde put apart,  
and earnestly praying, to God list thy heart.

B.

The Schoole of Vertue.

A contrite heart he will not despise,  
but doth account it a sweet sacrifice.  
To him thy sins shew and confesse,  
asking for them grace and forgiveness,  
He is the Physitian that knoweth thy soze,  
and can to health againe thee restore.  
Then ask thou in faith not doubting to haue,  
and thou shalt receiue that which thou dost craue.  
It lawfull it be of God to require,  
he will heare thy request and grant thy desire.  
More mercifull hee is then tongue can expresse,  
the author and giuer of all grace and goodnesse.  
All ye that labour and burthened be,  
I will refresh in comming to me.  
These are Christs words, the Scripture is plain,  
spoken to all such as here suffer paine.  
Our wills to his word now let vs frame,  
the heauenly habitation thereby we may claime.  
In the Church comely thy selfe behaue,  
sober in carriage with countenance graue,  
While you be there talk of no matter,  
nor with one another whisper nor clatter,  
Order thy selfe reuerently alway,  
when to the Church thou shalt come to pray,  
Each thing hath his time consider the place,  
for it is a token of vertue and grace.  
The Lord doth call it the house of prayer,  
it must not be used as a market or fayer.

The



The Schoole of Vertue.

The fruits of Gaming, Vertue, Learning;  
Chap. 6.

**O** Little Childzen eschew each ill game,  
For that hath brought many one unto shame,  
As diceing and carding with such other playes,  
these have undone many we see now a dayes.  
But if thou delight in any such thing,  
delight in knowledge, vertue, and learning.  
For learning will lead thee to the schoole of vertue  
and vertue shall teach thee vice to eschew:  
Vice being subdude, thou canst not but flourish,  
happy is that man that vertue doth nourish.  
By knowledge likewise thou shalt doubts discern  
and all other things needfull to learne.  
These are the fruits which by them we take;  
cursed be they which doe them forsake.  
But we erre in witt, following our will  
in judging that good which is very ill.  
Let reason thee rule, and not will thee lead,  
in following thy fancy a wrong way to tread,  
But subdue thy lust, and conquer thy will,  
if it shall move thee to doe what is ill.  
For what hurt by game to many doth grow,  
no wise man I think but doth it well know.  
Experience doth teach and make manifest,  
that honest men it hate and detest.

The Schoole of Vertue.

Strife and debate, murder and theft,  
which among Christians I would God were left.  
Cursing and banning, swearing and tearing,  
that no Christian heart can abide the hearing.  
These are the fruits which from gaming do spring  
abold gaming therefore, for there is no worse  
(thing.

How to behaue thy selfe in talking with  
any man, Chap. 7.

**I**f one demand a question of thee,  
in answering too hasty take heed how thou be,  
Weigh well his words the case understand,  
ere an answer to mak thou dost take in hand:  
Or else he may iudge in thee little wit,  
to answer a question not knowing it,  
Suffer his tale out whole to be told,  
then speak thou maist boldly and not be controld,  
Low obeysance make look him in the face,  
and treatably speaking, thy words duly place.  
With countenance sober and body upright,  
thy feet sett together thy hands in like plight.  
Cast not thine eye on ebery side,  
and when thou art praiſed therein take no pride.  
In telling thy tale neither laugh nor yet smile  
such folly forsake thou and count it but vile.  
In an equall voice thy words plainly utter,  
smoothly pronounce them without stop or stutter.

Too

## The Schoole of Vertue.

Too high, or to low, since both exceed measure,  
in using thy tongue, in thy talk take no pleasure  
Be carefull an order to keep and obserue,  
for so from the purpose thou shalt remain swerue,  
Brevitie of speech will cause thee to fall,  
and make thee to misse in telling thy tale,  
To stutler and Rammer is a foule crime  
learne then to leave it, take warning in time,  
How still a childe it doth become  
be thy selfe judge, thou having tolledome:  
And sure it is taken by custome and ure,  
while young you be there is hope of cure:  
This generall rule yet take with thee,  
in speaking to any, bare headed be,  
The common proverb remember ye oft,  
better be unte, then unmannerly taught,

How to behave thy selfe being sent on  
a message. Chap. 8.

**I**f on a message forth thou be sent,  
take heed to the same & make what is meant  
Depart not away if thou be in doubt,  
but know well thy message before thou parte out  
With possible speed then halt thee right soon,  
if need so require that so it were done.  
After humble obedience thy message discharge,  
in uttering thy words be not too large.

## The Schoole of Vertue.

But after thy matter frame thou thy talke,  
not letting thy tongue in wastfull words walk:  
And to thy Master therein make relation,  
ever as thine answer shall give thee occasion:  
Neither add nor diminish any thing from the same  
lest it turn afterwards to rebuke and shame.  
But the same utter so neere as thou maiest,  
and no fault shal they finde with what thou saiest.  
Thus doing from blame thou shalt be set free,  
and counted a servant upright in degree.

## Against Envy and Malice.

**I**f unto anger thy heart be in thrall,  
reason not ruling thee, needs must thou fall.  
Conquer thy will and brydle thy lust,  
not following thy fancy though occasion be just.  
For anger and fury will thee so change,  
that thy doings to wisemen wil seem very strange  
All anger and wrath fray far from thy flesh,  
for wrath saith Plato leads shame in a leash.  
The hasty man doth never want trouble,  
his madnesse of minde his anguish doth double.  
If malice doth move to rebenge thy cause,  
dread Almighty God and danger of Lawes:  
Rebenge not thy self though able thou be,  
forgive the offender and friendly agree:  
He is perfectly patient and void of disdain,  
that

## The Schoole of Vertues

that can both anger and sorow reſtaine.  
Envie in no caſe the ſtate of thy brother,  
in word nor deed hurt no one nor other.  
Debate and deceit, contention and ſtriſe,  
are the chiefe fruits of an evill liſe,  
And Solomon ſaith, an envious heart,  
of pleaſure or profit receiveth no part,

The fruits of Charity, Love, and Patience.  
Chap. 10.

**C**harity ſeeketh not what to her doth belong  
but patiently abiding ſuſtains rather wrong:  
Not envying, but ſorbearing, with love & patience  
ſo noble is her nature forgiving all offence.  
And love doth move the minde to mercy,  
but malice againe doth worke the contrary,  
Which in wicked men will ever beare ſtroke,  
but patience doth teach thee to bear every yoke:  
Where patience and love together do dwell,  
all hate and debate, and malice they expell,  
Love conſtant with faith Pythagoras doth call  
a ſoberagin vertue and a jewell principall.  
Cato doth ſpeake the ſame in effect,  
where love is not, vertue is imperfect.  
Deſire of God to aſſiſt thee with grace,  
charity to uſe and vertue to embrace,  
Theſe three following will thee inſtruct,

## The Schoole of Vertue.

and to vertues Schoole they will thee conduct.  
And from vertues Schoole to eternall blisse,  
where perfect joy continually is.

Against the horrible sinne of swearing.

Chap. II.

**I**n vaine take not the name of God,  
sware not at all for feare of his rod,  
The house with plagues he threatneth to visit  
where oathes are used they cannot escape it.  
Just are his judgements and true is his word,  
and sharper it is then a two edged sword.

Wherefore beware thou of his indignation,  
learne to live well in thy vocation. (call,

Whereunto the Lord through grace doeth thee  
rising againe if thou chance to fall.

By prayer and repentance, and minde to amend,  
for Christ would have saved all such as offend.

If they doe turne from their wickednesse,  
and purpose to live in vertue and godlinesse.

What better art thou for thy cursed swearing  
like a blasphemous beast the name of God tear.  
Provoking his ire, & kindling his wrath (ring-  
to endlesse perdition the perillous path.

Seneca doth counsel thee al swearing to refrain,  
although much profit by it thou maist gaine,

Pericles whose words are mainifest and true,  
doth thee admonish all oathes to eschew.

The

## The Schoole of Vertue.

The Law likewise which God the Lord gave,  
swearing amongst us by no means would have:  
The counsel of Philosophers I have expressed,  
amongst whom swearing was utterly detested.  
Much lesse among Christians it ought to be used,  
for it comes of the Devill, and must be refused.

Against the vice of filthy talke

Chap. 12.

**N**O filthy talke in any wise use,  
thy tongue thereby like a beast to abuse,  
Of every vile word account we shall render,  
and all men I would this saying to remember,  
God the just Judge at the generall day,  
will take account of all that we say.  
That day to the just most joyfull shall be,  
but all the wicked confusion shall see:  
As we doe heare, like regret shall we have,  
unlesse we repent and mercy of God crave.  
If God will deale with us so straight,  
for things that be of little weight,  
Then have we not cause to fear and dread  
our evill conversation, and lives lewdly led?  
Thy tongue take heed thou do refrain  
from speaking of words that are but vaine.  
Thy will and wit to goodnesse apply,  
if the servant of God thou wilt live and dye.

Against

The Schoole of Vertue.

Against the vice of lying.

Chap. 13.

**T**O forge, to faine, to flatter and lye,  
requires others colors with words faire & lie.  
But the utterance of truth is simple and plaine,  
and needeth no study to forge and to faine.  
Wherefore speak truth howeuer stand the case  
so shalt thou find moze favour and grace.  
Telle truth, & tel truth in what thou goest about,  
for time in all things the truth will try out:  
Shame is the reward that to lying is due,  
to avoid shame therefore tell what is true.  
A lyer by his lying obtaineth this profit,  
that when he tels truth no man will him credit.  
Then let thy talk with truth well agree,  
and shamed therefore thou shalt neuer be,  
How may a man to a lyar give trust?  
doubt his deeds rather if his words be unjust.  
By speaking of truth there cometh no shame,  
but uttering of lyes deserbeth much blame:  
And though by lying thou shiftest a while,  
yet at the last it will thee beguile.  
Trust to the truth and speak what is plaine,  
for the death of the soule in lyes doth remaine.





A prayer to be said when thou  
goest to bed,

**O** Mercifull God heare this our request,  
And grant unto us this night quiet rest.  
In to thy tuition O Lord doe us take.  
Though our bodies sleep, yet let our minds wake.  
Remit the offence this day we have wrought,  
To thee & our neighbors in word, deed & thought.  
And grant us thy grace henceforth to flee sin,  
That a new Christian life we may all begin.  
Deliver and defend us this night from all evill  
And from the danger of Satan the Devill,  
Who like a Lyon goes about night and day,  
By all subtil meanes still seeking his prey.  
Assist us (O Lord God) with thy spirit of grace,  
That valiantly from us the Fiend we may chase,  
And in getting the victory may lift up our voice,  
And in thy great strength triumph and rejoyce.  
Saying thus, O Lord to thee be all praise,  
For thy mighty protection both now & alwaies.  
Thus ordering our selves God will us blesse then  
With life everlasting. Let us all say Amen.

The

The particular duties of all degrees.

**Y**e Princes of the earth  
this next lesson learn,  
to keepe after knowledge,  
all doubts to discern.

**Y**e Judges giue judgement  
according to right,  
As may be found acceptable  
in the Lords sight.

**Y**e Prelats preach purely  
the word of the Lord,  
That your preaching and liuing  
in one may accord.

**Y**e Fathers and Mothers  
your children so instruct,  
As may them to grace  
and vertue conduct.

**Y**e children likewise  
your Parents obey,  
In all kind of godlinesse,  
as much as you may.

**Y**e Masters doe you  
the thing that is right,  
Dealing in conscience,  
and not as you might.

The particular duties of all degrees.

**Ye servants apply**  
your businesse and art,  
Doing the same truly  
in singlenesse of heart.

**Ye husbands love your wives,**  
and with them dwell,  
Use gentle words  
all bitternesse expell.

**Ye wives love your husbands,**  
and obedient be :  
For they are your heads,  
all above in degree.

**Ye Parsons and Vicars,**  
that have cure and charge,  
Take heed to your flocks,  
and run not at large.

**Ye men of Law**  
in no wise delay  
The cause of the poore,  
but help what ye may.

**Ye that be Craftsmen,**  
in deceit take no pleasure,  
But give to all men,  
due weight, tale, and measure.

**Ye**



The particular duties of all degrees.

**W**e that be Landlords,  
and haue houses to let,  
At reasonable rents  
them bargaine and let.

**W**e merchants that use  
to buy and to sell,  
Use lawfull wares,  
so shall you doe well.

**W**e subjects liue pee,  
in obedience and awe:  
Fearing Gods iudgements,  
and danger of law.

**W**e rich men whom God  
abundance hath sent,  
Reliefe the poore people,  
and indigent.

**W**e miserable poore  
be content with your state,  
And though you be needy,  
yet grudge not thereat.

**W**e great men the causes  
of widows and fatherlesse,  
Defend against all such  
as would them oppresse.

The particular duties of all degrees,

All ye that are called  
to any kind of office,  
Execute the same truly  
according to Justice.

Let us liue here  
in our vocation,  
To the glory of God,  
and profit of our nation.

Lastly, to come  
to true English hearts,  
To liue in submission  
it shall be our parts.

And for King Charles,  
our King let us pray,  
Whom the Lord God preserve,  
and defend night and day.

With his Highnesse counsell  
and all the Nobility,  
Bishops and Churchmen,  
and all the Commonalty

God grant us to doe this,  
which sitteth on high,  
Then well shall we liue,  
and well shall we die,

F. S.

Certaine

Certaine Prayers and Graces newly  
added, to be used of Schollers, both be-  
fore and after noone.

*Compiled by R. C.*

**N**ow that the day-star doth appeare,  
to God devoutly let us call,  
That in the deeds of day light cleare,  
he keep us from misfortunes all.

Let him temper our tatling tongue,  
by bridling it after his will,  
Lest hoꝛroꝛ vile break us among,  
with words of strife that sound full ill.

Let him cober our sight alway,  
by feeding it as he knowes best,  
Lest we delight in vaine things tho,  
and so draw them into our brest.

Let all the secrets of our heart  
be pure and cleane from filthinesse,  
Let slothfull sluggishnesse depart  
from us that study doe profess.

Let meane dyet of drinke and meate,  
beate downe the pride of filthy flesh,  
Lest raging in that filthy beate  
it lose of youth the flowers fresh.

**These**

Prayers for Schollers.

These things we craue, that when the day  
by course of kind away shall passe,  
And night shall come then sing we may  
in praise of him to our solace.

And that we may still beare in mind,  
in what works we the day shall spend,  
Let us record what words we find,  
in bookes that were made to that end.

In Exodus and other moe,  
that written were by Gods elect,  
We find Gods precepts written so,  
as after followeth in effect.

When Iacobs Seed in wildernesse  
could not abide Gods voice to heare,  
Then Moses did him selfe addresse,  
for them before God to appeare.

And at the Lords commandement  
he took to him his servant true:  
Up to Mount Horeb then they went  
to learne this Law which doth ensue.

Which Law God writ in tables twaine,  
of stone so hard which might last long:  
And would the same should still remaine  
among his folke both old and young.

C

And

Prayers for Schollers:

And first to make their minds attent,  
he said ( O Israel giue eare)  
I am the Lord omnipotent,  
whom thou must serue, obey, and feare.

For I thee brought from carefull thrall,  
wherein thou wast in Egypt long,  
And couldest there find no ease at all,  
but wert infor'd to suffer wrong.

Thou shalt therefore haue in my sight,  
none other God but onely me:  
For I alone haue power and might,  
and all the rest vaine Idols be.

Thou shalt not cast out, paint, or draw,  
for thee the forme of any thing,  
In heauen or earth, or stand in awe  
of ought that is of mans making.

For why? I am a Jealous God,  
and will mine honour to none giue:  
I beate the children with sharp rod,  
that like their wicked parents liue.

And that to thee or four de'cents,  
in such of them as doe hate me,  
And keep not my commandements,  
but in their doings wicked be.

But



## Prayers for Schollers.

But such as love even as they should  
me, and my laws, and them observe,  
I shew mercy a thousand fold,  
and them from evils I preserve.

Take not in vaine Gods holy Name,  
but use it with all reverence,  
For why? the Lord doth all such blame,  
as herein doe commit offence.

Remember that thou holy keepe  
the day of rest, as God doth will:  
Six dayes thou shalt apply thy work,  
and doe all thyngs that be not ill.

But the seventh day is the Lords rest,  
wherein no vyle work may be done,  
By thee, thy child, thy slave, or beast,  
or stranger that with thee doth woon.

For in six dayes the Lord did frame  
the heaven, the earth, the creatures all,  
The seventh he ceast, and blest the same  
as time for his on him to call.

All these precepts the Lord did write  
in the first Table made of stone,  
And would they should in him delight,  
that for his love serve him alone.

Prayers for Schollers:

**T**he second Table followeth then,  
wherein the Lord instructeth us  
How to behaue us towards all men,  
and in the same is written thus.

**I**nto thy Parents honoꝝ giue,  
as Gods commandement willethe thee,  
That thou long daies and good maist liue,  
on earth where thine abode shall be.

**M**urder no man by word noꝝ deed,  
with tongue, oꝝ sword, oꝝ other thing,  
Do nought from whence hate may pꝛoceed,  
foꝝ murder out of hate doth spring.

**A**void all foule adultery,  
and all things that thereto belong,  
All filthy thoughts and lusts of eye,  
and all unchast talk of thy tongue.

**T**ake not by fraud noꝝ by repine,  
the things that others doe possesse,  
Foꝝ so to take what is not thine  
before God is great wickednesse.

**A**gainst no man false witness be,  
but testifie the truth alway,  
Foꝝ God thy secret thoughts doth see,  
an w<sup>ill</sup>. thee iudge at the last day.

Thou

Prayers for Schollers.

Thou shalt not in thy heart desire,  
thy neighbours wife at will to have,  
His house nor field doe thou requyre,  
no nor his servant or his slave,

Be not desirous to receiue  
his ore, or asse, or any beaſt,  
That he is not willing to leaue,  
nor ought that by him is poſſeſt.

Theſe be the Lawes that God did giue  
to Iacobs ſeed in wilderneſſe,  
And would that they therein ſhould liue,  
that will an endleſſe life poſſeſſe.

But ſuch as will the law neglect,  
and walk after fleſhly deſire,  
The Lord at laſt will them reſect,  
to dwell in everlaſting fire.

The Lord God for his mercies ſake,  
guide us in his moſt perfect way,  
That we may ſcape the ſterp lake,  
and liue with him in bliſſe for aye.

That theſe things may be granted us,  
at this time and henceforth alway,  
In the name of our Lord Jeſus,  
to God the Father let us pray.

Prayers for Schollers.

**O**ur Father which in heauen art  
and dost raigne ouer all:  
Thy holy name be sanctified  
among both great and small.

Thy kingdome come wherein we may  
no wicked thing abide:  
For ought that doth set up it selfe  
or is pufft up with pride.

Thy will be done vpon the earth,  
like as in heauen aboue  
Where all thy creatures work thy will,  
because they doe thee love.

Giue us this day our daily bread,  
which need doth make vs crave,  
For why? our soules and bodies both  
of thee their food must haue.

To ask forgiveness of our sinnes,  
dear father we are bold:  
As we forgive wrongs that are done  
against vs manifold.

Doe thou not vs to feare bring,  
for we are weak indeed:  
But when sin shall vs all assault,  
deliuer vs with speed.

Prayers for Schollers.

For why? the kingdome and the power  
and gloꝝy eueꝝy whil,  
Is thine and shall be euer moꝛe,  
all soules say, So be it.  
¶ O Lord pꝛeserue our King and Queeꝛ,  
withall his royall traine:  
But chiefly such as zealous be,  
thy Gospel to maintaine:  
Which grant, O God, till day of doome  
in Brittain may remaine.

Prayers for Mid-day,

**N**ow that we haue the moꝛning spent:  
in learnings honest exercise,  
Lest natures bow be oꝛer bent,  
our bodieꝛ let us not despise:  
Let us thefoꝛe take at Gods hand  
such nourishment as he doth giue,  
To feed his folk by Sea and Land,  
without the which we cannot liue.  
And that we may aꝛoid exceꝛse,  
to him foꝛ grace now let us call,  
For surfet doth the wit oppꝛesse,  
and doꝛoweth good things naturall.  
And moꝛe, besides, the gift of God  
if we abuse vnto our shame,  
We worthy are to feele the rod  
foꝛ such dishonour to his name,

Prayers for Schollers.

**T**hat we therefore may hold the meane  
to him that made us, let us pray :  
And to his promise let us leane,  
that wold us in his name to say,  
Our Father which art, &c

Prayers for Evening

**B**efore the cleare light of the day  
by course of kind drawes to an end,  
To God devoutly let us pray,  
that he will us keep and defend :  
And that all dreams filthy and vaine,  
with fantasies that night doth bring,  
May flye far from our heauy brayne,  
while we by sleepe seeke refreshing.  
And that he will our foes suppress,  
who still doe seek us to beguile,  
So that no manner of wickednesse  
have power our bodies to defile,  
And more besides that when we sleep  
he will vouchsafe us wished ease:  
So shall wee when the day doth peep,  
his majesty with prayes please :  
Now that the father of all might,  
will grant this for his deere Sones sake,  
Let us most humbly in his sight,  
as he hath taught, our prayers make :  
Saying, Our Father, as before.

The

Grace before meat.

**T**he Lord that did all things create,  
For man to serue him at his need,  
Blesse all that we doe drinke or eat,  
And giue it strength our flesh to feed :  
For whtsoever shall nourish indeed,

Whether it be good for man or beast,  
Spust by his mighty power be blest,  
And sith we haue an inward man,  
That must with inward food be fed,  
Which by no meanes obtaine we can,  
But by him that is heavenly bread,  
And of all spirituall things the head :

Let us still feed on him in mind,  
That gave his flesh to all mankind.  
Thus doing we shall run our race,  
Without the want of any food,  
And at the last come to the place  
That promis'd was to Abrahams brood  
And by faith washt in Christ his blood.

Where euermore we shall him see,  
That is one God in persons three.

O Lord preserue in health and peace  
King Charles our gracious King,  
Thy holy Spirit in him increase,  
That he may be as he hath bin,  
A sword to cut off Popery cleane.

That we and he may hold that truth  
Which he hath loved from hys yonth.

Amen

Now



Grace after meat.

**N**ow that you have your bodies fed,  
With food that feeble flesh must have,  
Remember that you break your bread  
To such as need compells to crave:  
For God that good gifts to you geve,  
Would that you should therewith re-  
Such as doe lack & are your flesh. (flesh)  
You are not Lords of that you have,  
But must account of each thing make  
To him that giveth when you aske,  
Abundance for your neighbours sake,  
And would you should not see them lacke:  
Be diligent alway therefore,  
To help the needy with your store.  
And if you doubt what sort they be  
That should reliefe find at your hand,  
Among all men look whom you see  
That of your help in need doe stand,  
To be relieved and loos'd from band,  
Them must you know to be that sort,  
That at your hands must have comfort.  
But chesely such as doe prolesse  
The name of Christ unfainedly:  
For in them Christ is in distresse,  
And craveth help in misery,  
And will repay with usury  
All that to him you give or lend,  
And that in life that shall not end.

Amen.

As



Grace before meat.

**A**s to the sick all pleasant things  
have still unsaborie taste,  
So shall Gods gifts be unto us  
if vaineely we them waste,  
Take heed therefore saith Christ our  
that seeking ye shun, (Lord,  
Let not your hearts with banquetting,  
be drownd and overcome.  
Receive Gods gifts with giuing thanks,  
and natures weaknes seed,  
When you have done remember those  
which want and stand in need  
So shall God blesse and eke encrease  
your basket and your store,  
And giue you life in Christ our Lord,  
which liues for euer more.

Grace after meat.

**M**ans life preserved is by food,  
as God hath well decreed,  
But on Gods grace and holy word  
our soules must dayly feed.  
Through want of food materiall,  
the body soone will pine,  
So will the soule if long it lack  
the spirituall food diuine.  
To thee be praise (O Father deare)  
which at this time hath sent  
Both for our soules and bodies food  
thy children to content.

Amen.

Thanks

Grace after meat.

**T**Hanks be to God in heaven above,  
for he hath fed us well,  
And we beseech his gracious love  
to feed our soules as well :  
Repentance with the fruits thereof,  
that we never forget,  
Tender (O Lord) thy holy Church,  
good rulers in it to set :  
And evermore upon England  
thy heavenly grace downe send,  
That it may by thy word and truth,  
our sinfull soules amend,  
And finally all such as be  
afflicted for thy word,  
Comfort them by the holy Ghost  
through Iesus Christ our Lord.  
O Lord preserve in peace and wealth,  
Our noble King and send him health.

Grace before meat.

**T**eat and drinke, doth small availe  
the world is all but vaine,  
Except the Lord our hearts doe guide  
our pleasures are but paine.  
Grant us therefore, O Christ, that we  
may all with one accord,  
Not live to eat, but eat to live,  
and live to praise the Lord,

Amen,

The

Grace before meat.

**T**He eyes of all things do look up and trust in thee (O Lord) thou givest them meat in due season, thou openest thy hands, & fillest with thy blessing every living creature: good Lord blesse us & all the gifts that we receive of thy bounteous liberality, through Jesus Christ our Lord. Amen.

Grace after meat.

**T**He God of all power, who hath called from death the great Pastor of his sheep the Lord Jesus, comfort & defend the flock which he hath redeemed by the blood of his eternall Testament: encrease the number of true Preachers, repress the malice of obstinate tyrants, mitigate and lighten the hearts of the ignorant, release the paines of such as be afflicted, but especially those that suffer for the testimony of the truth. And finally confound Satan by the power of our Lord Jesus Christ. So be it.

Grace before meat.

**C**hrist which at his last Supper gave himselfe unto us, promising his body to be crucified, and his blood to be shed for our sinnes, blesse us and our meat Amen.

The God of peace and love, vouchsafe alway to dwell with us, and thou Lord have mercy upon us.

Grace

Grace after meat.

**G**Loꝝ, honour, and praise be giuen to thee O  
Gloꝝ, which hast fed us from our tender  
age, and giuest sustenance to ebery liuing thing,  
replenish our hearts with ioy and gladnesse, that  
we alwaies hauing sufficient, may be rich and  
plentifull in all good works, through our Lord  
Jesus Christ. So be it.

Our King and Queen O Lord defend.  
And blesse them both world without end.

A Prayer.

**G**od preserve our Realme, the Kings Ma-  
iesty, with his Royall Queene : the honou-  
rable Councell and all the Nobility and Com-  
mons of the same : God assist the Clergy with  
his holy Spirit, in setting forth his truth : God  
defend the labourers of the Gospell and make us  
all faithfull and zealous in the same : God change  
the hearts of our enemies : the mighty power of  
God destroy Antichrist with his wicked King-  
dome : God send the Gospell a ioyfull & free pas-  
sage through the whole world that ebery one of  
us may liue godly and uprightly in our vocation  
& calling, through Jesus Christ our Lord, Amen.

*FINIS.*





